SERMON

Preached at a

GENERAL MEETING

IN THE

Gray-Friar-Church

OF

EDINBURGH,

Upon the 13th Day of *June* 1638, at our Last Reformation.

By that Eminent, Faithful, and Zealous Servant of JESUS CHRIST, Mr. *ANDREW CANT*, Minister of the Gospel at *Aberdeen.*

EDINBURGH,
Reprinted for a Lover of the Truth. 1720.

A SERMON, *on* Zech. iv. 7.

Who art thou O great Mountain before Zerubbabel? *thou shalt become a Plain, and he shall bring forth the Head-stone thereof with Shouting, crying, Grace, Grace unto it.*

Perceive that God will have his Temple built, which had been long neglected, partly by the Wordlineſs of the People, who had greater Care their own Houſes than of the Houſe of God, as appears by the Prophet, *Haggai* 1 .*v.* 3, 4. He reproves em for this Fault, That they cared more for their wn Houſes than for the Houſe of God, partly, becauſe the great Impediments and Difficulties they apprehended in the Work. Yet God having a Purpoſe to have builded, ſends his Prophets to ſtir them up to the uilding of it, *Hag.* 2. 4. As for Impediments, he romiſes to remove them all, and aſſures them of his by *Haggai* and *Zechariah*; Yea he ſhews to *Zerubabel* and the People, that although Impediments were as Mountains, yet they ſhould be removed.

I need not ſtand upon Introductions and Connections, this *Verſe* I have read, ſhows the *Scope* of the Prophet, to wit, God will have his work going on, and all Impediments removed. Theſe Times require that ſhould rather inſiſt upon Application to the preſent Work of Reformation in hand, than to ſtand upon the Temple of *Jeruſalem*, which we know well enough was a Type of Chriſt's Kirk, which in this Land was once built, but now hath been Defaced by the Enemies of Chriſt; we have long neglected the Re-edifying of it, partly, Men being given more to build their own houſes, nor the houſe of Chriſt; and partly, Becauſe of the great Impediments that have diſcouraged God's

People to meddle with it: how it hath pleased God, ſtir up Prophets, Noblemen, and People of the Lan to put to their Hands to this Work: and I think, G ſaith to you in this Text, *Who art thou, O great Mou tain, thou ſhalt become a Plain.*

There are two Parts in this Text, *Firſt*, an Imp diment removed under the Name of a Mountain, *W art thou O great Mountain before* Zerubbabel! *thou ſha become a Plain.* 2*dly*, In the ſecond part of the Text, t Work goeth up and is finiſhed; the Impediment b ing removed, *He ſhall bring forth the Head ſtone there with Shouting, crying, Grace, Grace, be unto it.*

But that ye may take up all that is to be ſaid in O der and Method, there are ſix Steps in the Text, thr in the Mountain impeding the Work. and three in th Work it ſe ; the three in the Mountain are, theſe, It is a Mountain ſeen, *O great Mountain!* 2. A Mou tain reproved, *Who art thou O great Mountain before Z* rubbabel? 3. A Mountain removed. *Thou ſhalt becom a Plain.* The three in the Work are, 1. A Work grow ing and going up. 2. A Work finiſhed, *He ſhall brin forth the Head ſtone thereof.* 3. A Work praiſed, *He ſha bring forth the head ſtone thereof with Shouting, Crying Grace, Grace be unto it.* I ſhall ſpeak of all theſe Go willing, and apply them to the Time.

As for the three in the Mountain. 1. It is a Mountai ſeen, It is called a great Mountain, under this are com prehended all Impediments and Difficulties imped ing the Building, all being taken together, make up a great Mountain which is unpaſſible; the Enemie which impede this Work were this Mountain; look *Ezra* 4. and ye will ſee the Adverſarys of *Judah* be come a great Mountain in the Way of that Work.

That ye may take up this Mountain the better, I find that Kings are called Mountains in Scripture, and good Kings are ſo called for theſe Three, *Firſt*, For their Sublimity, as Mountains are high above the Valleys, ſo are

Kings

kings lifted up in Majesty above their Subjects: Some apply that place to Kings, *Micah* 6. 2. *Hear ye, O mountains, the Lords controversy, and ye strong Foundations of the earth.* 2. They are called Mountains for their Strength to Guard their People, *Psal.* 30. *David* saith, *God hath made my Mountain strong.* 3. Good Kings are called Mountains, by reason of the Influence of Peace to the People, *Psal.* 72, *v.* 3. *The Mountains shall bring peace to the People, and the little Hills by righteousness.*

I find also, that the strong Enemies of the Church are called Mountains, because of the great impediments to the Kirk's building that are made by them, as we may see in *Ps.* 144.

This Mountain (that I may speak more plainly) is *Prelacie*, which hath ever been in the Mountain, in the Way of our Reformation: It may be, some of you that hears me, are not of my Judgment concerning *Episcopacie*; for my Judgment, I ever condemned it, as having no Warrant for it to be in Christ's-House; yet I am sure, that all of you who are here this day, will agree with me in this, that *Prelacy* being Antichristian, is intollerable, but such is the *Prelacy* of this Kirk, it is Antichristian, I may easily prove that, that amongst many Marks of Antichrist, thir two are most evident, False Doctrine, and Tiranny in Government; where Antichrist is, there is Tirannical Government, imposing Laws upon the Consciences of God's People; where Antichrist is, there is Idolatry, Superstition, and Error, these two are clearly seen in our Prelacy; their Idolatry, Superstition, and Error, may be seen in their Service-Book; their Tyranny may be seen in their Book of Canons: I think there are none here, but they may see this Mountain; no greater Tyranny hath ever been used by Antichrist than hath been used by our Prelates, and exercised upon this Kirk.

This Mountain being seen by you all; I would have

you taking a view of the Quality of it: I find in Scri
ture, that the Enemies of the Kirk being called Mou
tains, are so called, because of these three Qualities, t
first is in *Pſ.* 76.4. They are called *Mountains of Prey*,
called, because from them the Robbers rush down to t
Valleys and prey upon the Passengers, 2. The second
in *Jer.* 51.25. *Babylon*, a great Enemy to Gods Kirk
called a *destroying Mountain*; the word in its own la
guage, is called a *Pestiferious* Mountain, (so called) b
cause the Pest destroys. 3. The third is in *Isa.* 2. 1
They are called *Mountains of Pride*, compared with t
12. *Vers.* and you will find these Mountains calle
Mountains of Pride.

Our Mountain of *Prelacy* hath all these Three ba
Qualities, first, It is a Mountain from which they hav
like Robbers, made a Prey of the Kirk of Christ
Tell me I pray you, and I appeal to your own Con
sciences who are my Bretheren, if there be any Privi
ledge or Liberty that ever Christ gave us, but they hav
taken it from us, and made a Prey of it. 2. This Moun
tain is a pestiferious Mountain; it hath been the Mou
tain that hath been as a Pest; to inspect the Kirk o
Christ, with Superstition, Heresie and Error, and with
all, it hath been a destroying Mountain, for they hav
destroyed the fair carved work of our first Reformation
3. They are Mountains of Pride, for greater Pride
cannot be, than there is upon this Mountain, they
rule as Tyrants over their Brethren, and as Lords o
ver God's Inheritance.

Ye that are Noblemen, are the natural Mountains
of this Kingdom descended of Noble Predecessors
who have been as Mountains indeed, defending both
Kirk and Common-wealth; these Men were but low
Valleys, and now are Artificial Mountains, made up
by the Art of Man; at first, as low as their Brethren
sitting there, but piece and piece they have Mounted

up

up at first Commissioners for the Kirk, and then Obtained Vote in Parliament, and then they usurped all the Liberties of the Kirk Benefices, and then constant Moderators to make up this Mountain, and at last; the high Commission is given to make the Mountain strong; it's like to *Daniel*'s Tree. *Dan.* 4. 11. *The Tree grew and was strong.* And from it, we that are the Ministers of Christ have our Wrack,

And let me speak to you, Noblemen, these Artificial and stooted Mountains, have overtoped you who are the Natural Mountains, and if they have not done so what means the Great-seal then; and if way could have been made for it, they should have carryed the white Wand and Privy-Seal also; and this is Just with God that they have overtoped you: For every one of you came with your own Shovel full to make up this Mountain. It was thought expedient to rear up this Mountain, to command and bear down poor Ministers. Albeit, its true, we have been born down by them; yet ye that are the high Mountains, have not been free from their Hurt; it is very like to *Jotham's* Parable, *Judges.* 9. 8. *The Trees of the Forrest will have a King over them; they come to the Olive Tree and say, Be thou King over us: the Olive saith, I will not leave my Fatness to be King; they came to the Fig-Tree and said, Be thou our King; The Fig-Tree saith, I will not leave my Sweetness to be King; They come likewise to the Vine, and say, Be thou our King; the Vine saith, I will not leave my Strength to be King; They come to the Bramble, and said, Be thou our King; then said the Bramble to the Trees, If indeed ye anoint me King over you, then come and put your Trust under my Shaddow; and if not, let Fire come forth of the Bramble and devour the Tall Cedars of Lebanon.* The Olive Trees of the Ministrie would not leave the Fatness of God's Grace, wherewith they were endued to rule over the Kirk: The Fig-Trees of the Ministry would not leave the

Sweet Fruits of their Ministry to bear rule in the Kirk. The Vines of the Ministry would not leave the strong Consolations of God, whereby many Souls were Comforted, to bear Rule in the Kirk; yet the Brambles have taken this, and ye helped to Exalt them, upon Condition to trust under their Shaddow; and if Fire hath not come forth from these Brambles, upon the Tall Cedars of this Land, I leave to your own thoughts to Judge: Always this is the Mountain which ye see all reared up this Day, and standing in the way of our Reformation.

2. The Second thing in this Mountain, is this, It is a Mountain reproved. *Who art thou O great Mountain before* Zerubbabel. When he saith of *Zerubabel*, it is not only meant of *Zerubbabel*, but of the rest of God's People, see *Hag.* 1. 12. There *Zerubbabel*, *Joshua*, and the rest of God's People obeyed the Voice of the Lord; and in the 14 Verse, all these are said to work in the House of the Lord; So under *Zerubbabel* all the rest of the People are Comprehended, even so in this Work of ours, all that are joyned to this Work, for the building of this Work, are to be accounted Workers, and for them also is this Mountain Reprov'd, *Who art thou O great Mountain*; who art thou who will impede this work, or shall be able to impede it, seeing God will have it foreward: It's impossible for thee to impede it in these Three Respects. 1. In respect of the Work it self. 2. In Respect of the Workers. 3. In Respect of the Impeders.

1. First in respect of the Work it self, It is God's Work, for the House is his, and he is in it, *Hag.* 2. 4. The Lord saith, *Be thou strong Zerubbabel and Joshua, and the remnant of the People and Work, for I am with you saith the Lord of Hosts.* If God be with a Work, who is he that will lett or Impede it; God is with this Work of Reformation, as ye your selves can Witness; and by all our Expectations this Mountain is shaken, and (God be

be praised) are not so unpassible as they were.

2. Secondly, No man is able to impede this Work in respect of the Workers. *Hag.* 2. 14. it is said, that *God stirred up the Spirit of* Zerubbabel, *and of* Jeshua, *and of the People, and they came and wrought in the house of the Lord.* When God stirs up Men to do a good work, nothing on Earth can stay it: I am sure if ever God stirred up men to a good Work, he hath stirred us up to this, both Noblemen, Ministers and People. Wherefore who art thou O great Mountain before God's People, that thinks to Impede such a Work.

Thirdly, in respect of the Impeders, what ae they but Men, and wicked men, as ye may see in the Adversaries of the *Jews.* Who are they that Impede our work? Even Men that seek Honour and Preferment of this World, Enemies to Religion, Fighting against God, to whom I may say that word in *Job* 9. 4. *Who hath hardned himself against God and prospered.* With one word more I will reprove this Mountain, and go forward.

Who art thou, O great Mountain! Wilt thou search thy search who thou art; art thou of God's Building or not? I trow you are not *Juris Divini* but *Humani* God nor Christ have never built thee; thou art only a Hill of man's Erecting, knowest thou not that Zion, against which thou art is a Hill of God's Building. I will say to you then that word in *Psal.* 68. 15, 16 *The hill of God is a high hill, as the hill of Bashan; why leap ye hills? This is the hill that God desireth to dwell in; yea and will dwell in it for ever.* And think ye to prevail against the People of *Zion*; she hath stronger Mountains to guard her than ye have. *Psal.* 125. 2. *As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth and for ever.*

3. The Third thing in this Mountain, is, it is a Mountain removed, *thou shalt become a plain*; that is God shall remove all Impediments before *Zerubbabel* and his People; God is able to remove all that impedes his Work

Work: Even the mightiest Enemies that impose themselves to the work of God, ye may observe a fourfold Power of God against these Mountains.

First, a determining Power, whereby he sets such bounds to the greatest Mountains, that ye see they fall not upon the Valley's. albeit they overtop them; the Lord hath set bounds to the great Kings in the World' which they could not pass when they have set themselves against the Lord's People; we may see an Example of this in *Sennachrib.* 2. *Kings* 19. 32. *Therefore thus saith the Lord concerning the King of* Assyria, *he shall not come up to this City, nor shoot an Arrow against it, nor come before it with Shield, nor cast a Bank against it.* Ye are afraid of the King that he come against you; fear not, the Lord by his restraining Power is able to keep him back, that he shall not shoot so much as a Bullet against this City.

Secondly, God removes Impediments by his Assisting Power, as he promised to do before *Cyrus*, *Isa.* 45. 2. *I will go before thee, and make the crooked Places straight; I will break in Pieces the Gates of Brass, and cut in sunder the Iron Bars.* Albeit for any Thing we see, there be Brazen Gates and Iron Bars closing out a Reformation, yet let not this discourage you, God is with you by his assisting Power to go before you, to make all crooked Places straight, and to break the Brazen Gates, and to cut in sunder the Iron Bars.

Thirdly, God hath a changing Power, whereby he makes Mountains plain; How easy is it with God, to make the highest Mountain that impedes his Work a Plain? *Prov.* 21. Verse 1. *The Kings Heart is in the Hand of the Lord, as the Rivers of Waters, to turn it whithersoever he will.* Lord make our Mountain thus plain.

The *Fourth* Way how God removes Mountains, is by an overthrowing Power, if there be no Change yet,

yet, God will bring it down, *Isa.* 2. 12. *Every one that is lifted up shall be brought low.* The like ye have in the 17 Verse.

By this which hath been said, ye may understand how a Mountain may be made a Plain; God makes Mountains Plains, either in Mercy or in Wrath. 1. In Mercy, when he takes a Grip of the Heart, and of a proud haughty Heart, makes it toward and plain, we have seen such a Change by Experience.

This Work had many Enemies at the Beginning, that impeded it, whom God hath taken by the Heart, and made plain, yea hath made them Furtherers of the Work.

2. There is another Way of making Mountains plain, to wit, making plain in Wrath, when God overthrows the Mountains that stand up impeding his Work; assure your selves, if God bring not down this Mountain we have to do with, in Mercy, he shall overthrow it in Wrath, and make it waste.

That I may make this Mountain more plain, ye shall consider how it shall become a Plain, and how easily it may be made a Plain.

1. I see you looking up to the Height of it, and ye are saying within your selves, How shall it come down? Ye must not think that it will come down of its own accord, God useth Instruments to pull down; I find that God hath made his own People Instruments to pull down such Mountains, *Isaiah* 41. Ver. 14. 15, 16. *Fear not Worm* Jacob, *and ye Men of* Israel, *I will help thee, saith the Holy One and thy Redeemer, behold I will make thee a new Threshing Instrument having Teeth, thou shalt thresh the Mountains, and beat them small, and shalt make the Hills as Chaff; thou shalt fann them, and the Wind shall carry them away, and the Whirlwind shall scatter them.* Mark these Words, altho' *Jacob* be a Worm despised by the great Ones of the

the World, yet God will make him a Threshing Instrument, to beat these Mountains in Pieces. The Professors of this Land are despised by the Mountains, yet fear not, for the sharp Threshing Instrument is made, I hope it shall beat the Mountains in Pieces: we think them very high, but if we had Faith, that Word would be verified, *Matth.* 16. 20. *Ye shall say to the Mountain, Remove to yonder Place, and it shall be removed, and nothing shall be impossible unto you.*

But one is saying, I have not Faith, that all that are joined this Day against the Mountain shall continue; I hope they shall continue, I hope they shall; but if they do not, we trust not in Men, that they shall bring down this Mountain, but in God, who hath said in *Jer.* 51. Ver. 25. *Behold I am against thee O destroying Mountain, I will stretch out my Hand upon thee, I will roll thee down from the Rocks, and make thee a burnt Mountain, they shall not take of thee a Stone for a Corner, nor a Foundation, thou shalt be desolate for ever.* This Mountain ye see so exalted, although Men would hold it up, yet God will bring it down, and make it a burnt Mountain; even so O Lord do.

2. In the second Place, Consider how this Mountain may be made a Plain; I told you it was but an Artificial Mountain, a Stooted Mountain, standing upon weak Pillars; if ye would take a Look of the whole Frame of the Mountain, it stands upon two main Pillars, and upon the Top of this Mountain stands the House of *Dagon*, an House of False Worship, and take me the Pillars from *Episcopacy*, and it shall fall; take *Episcopacy* away, and the House of *Dagon* shall fall: The two main Pillars that *Prelacy* stands on, are a *Civil* and *Secular Arm*, and an *Ecclesiastical Tongue*, so to speak.

1*st*, The *Secular Arm* is the Authority of Princes, which have ever upholden that Mountain; ye know Secular

Secular Princes uphold *Antichrist*, and *Prelacy* in this Land is upholden by the Secular Power.

2dly, The second Pillar I call *Ecclesiastical*, that is, *Prelacy* in this Land hath been upholden by the Tongues of Kirkmen, Preaching up this Mountain, or by their Pens, Writing upon this Mountain, and these are the two Pillars whereupon our Mountain of *Prelacy* is Stooted, the *Secular Power* and the *Tongues of Kirkmen*; let the King withdraw his Power and Authority from the *Prelates*, and they shall fall suddenly in Droſs; let Kirkmen and Ministers withdraw their Tongues and Pens from them, and our Mountain (ere ye look about you) shall become a Plain: As these two stoots up this Mountain, so upon this Mountain all false Worship in the Kirk is built, even *Dagon*'s House. *Lead me*, says *Samson*, *to the Pillars that* Dagon's *House stands on, that I may be avenged for my two Eyes*: The *Philistines* were never more cruel to *Samson* in pulling out his Eyes, than our *Peelates* would have been to us: They pressed to put out our Eyes, and ere ever we were aware, they thought to lead us to *Dagon*'s House, even to the Tents of *Popery* and *Idolatry*; let us come to this main Pillar of *Dagon*'s House, and apply all our Strength to pull it down, that we may not only be avenged for our Eyes, which they have thought to pull out, but also that the House of False Worship, which is erected upon this Mountain, may fall to the Ground.

I hear some saying, Minister, for all your saying, the Mountain will not come down at this Time; ye think nothing but it will down; I assure you, I would have it down, but ye must not think us that silly, as to think that it will come down, because we have many for us, we trust not in Men but in God, and if this be the Time that God will have it down, altho' ye should lay all your Hands about their Head, they shall

ſhall come down; it appears they will come down, if there were no more but their Pride, Avarice, Cruelty, and looſe Living to pull them down, eſpecially when all theſe are come to Height, as they are come to in them. And ſo much for the Mountain, ye ſee we have reproved it, God remove it.

I come now to the Three in the Work, (the Mountain being removed) 1. It is a Work growing and going up, *He ſhall bring forth.* 2. It is a Work finiſhed, *He ſhall bring forth the Head ſtone thereof.* 3. It is a Work praiſed, *He ſhall bring forth the Head ſtone thereof with Shouting, crying, Grace, Grace be unto it.* We ſhall ſpeak of all theſe Three ſhortly.

1. It is a Work going up, it was impeded, but now it's going up: There is ſomething here very conſiderable, the Work goes not up until the Mountain be made a Plain. The Mountain muſt not be paired or topped, but it muſt altogether become plain, otherwiſe the Work cannot go up; the Mountain of *Prelacy* muſt not be paired nor topped, ſomething taken away, but it muſt be brought down wholly, otherwiſe the Work of *Reformation* cannot go on, neither Chriſt's Houſe go up. It will be ſaid, What ailes you? you ſhall have your D ſires, but the Eſtate of Biſhops muſt ſtand, it is impoſſible to bring it down altogether, the King may not want an Eſtate, (truly a good one both to Kirk and Common Wealth) ye ſhall have them brought within the old Bounds and Caveats ſet down to them, they ſhall not hurt the Kirk any more: The Lord knows how loath I was to ſpeak from this Place, but ſeeing God hath thruſt me out, I muſt ſpeak the Truth.

I ſay to you, theſe Quarters are not to be taken, becauſe the Mountain is not of God's making, but of Man's, and therefore make it what Way ye will, God will be diſpleaſed with it; yea, it's impoſſible

to

ſet Caveats to keep them. I appeal to all your Consciences, Is it poſſible to ſet Caveats to their Pride and Avarice; their Pride and Avarice will break through a Thouſand Caveats. I will clear this Impoſſibility by Similitudes. Tell me, if a Fountain in the Town of *Edinburgh* were poiſoned, whether were it more ſafe to ſtop up the Fountain, than to ſet a Guard to keep that none draw out of it, for there is Hope the Poiſon would do no Harm? There is no Man of a ſound Judgment, but he will think it more ſafe to ſtop the Fountain, than to guard it; this *Prelacy* is the poiſoned Fountain, wherefrom the Kirk of Chriſt hath been Poiſoned with the Poiſon of Error and Superſtition. Now the Queſtion is, Whether it be ſafer to ſtop it up than to guard it? Surely it is ſafer to ſtop it up; for all the Caveats in the World will not keep the Kirk unpoiſoned, ſo long as it remains. I will give you another Similitude; If the Town of *Edinburgh* were (as many Towns have been and are) taken and poſſeſt by cruel and obſtinate Enemies, who would take all your Liberties from you, would not ſuffer your Magiſtrates to Judge, and would ſpoil you of your Goods, and uſe all the Cruelty that could be deviſed againſt the Inhabitants, if God gave you Occaſion to get free of ſuch a cruel and obſtinate Enemy, what would you do if this were propone d to you, Why may you not you ſuffer the Enemy to abid e within the Town? I ſhall take all their Weapons from them, they ſhall never hurt you any more: Would ye not think it far better to put them out of the Town altogether; both while the Inhabitants would be in Fear ſo long as they were in the Town, and be cauſe the Town would not be ſure: For there might be Traitors among themſelves, who would ſteal in Weapons in their Clothes, and ſo they would bring you under the former Tyranny; yea under a greater. Even ſo it is in this

Caſe;

Caſe; the crueleſt and greateſt Enemies that ever the Kirk of *Scotland* ſaw are thoſe *Prelates*; they have ſpoiled us of all our Liberties, and exerciſed intollerable Tyranny over us. Now the Lord is ſhewing a Way how to be quite of them; conſider the Condition offered: What ails you? May ye not let them abide within the Kirk, we ſhall take all their Weapons from them, as Admiſſion of Miniſters, Excommunication, and that terrible High Commiſſion, they ſhall never hurt you again: This is but the Counſel of Man, the Counſel of God is, to put them out of the Kirk altogether, otherwiſe the Kirk can never be ſecure; yea, I aſſure you, there are as many Traitors among ourſelves, as would ſteal in the Weapons again in their Hands, then ſhall our Latter Eſtate be worſe than our Firſt; if our Yoke be heavy under them now, it ſhall be heavier then; if they chaſtiſe us now with Whips, they ſhall chaſtiſe us then with Scorpions. I think I hear Men ſpeak like that Word, *Daniel* 4. 14. *Hew down the Tree, cut down his Branches, ſhake off his Leaves, ſcatter his Fruits, nevertheleſs leave the Stump of his Root with a Band of Iron and Braſs.* The Interpretation of that Part of the Viſion is ſet down in the 26th Verſe *Thy Kingdom ſhall be ſure unto thee, after that thou haſt known that the Heavens bear Rule.* I hear Men ſay Hew down the Tree, cut off his Branches, ſhake off his Leaves, ſcatter his Fruits, ye ſhall be quite of all that, but the Stump muſt be left banded with Iron (If it were till they knew God, it were ſomething but there is no Appearance of that.) Conſider, Man, who ſaith that, *No Man, but the Watcher and the Holy One, even He that made* Nebuchadnezzar *Kingdom ſure to him.* If God had made this Eſtate ſure to them, it would, and ſhould ſtand; and if God would bind down the Stump of it with Iron Band we would never fear the Growth of it, nor the Fru

f it ; but seeing they are only Bands to be laid on by len, albeit the Tree were hewed down, it would row again in all the Branches of it, with all the eaves of its Dignity, and we should taste of the bit- r Fruit of it ; ye that are Covenanters, be not de- ived, if ye leave so much as a Hillock of this Moun- ain, in despight of your Hearts it shall grow to a igh Mountain, which shall fill both Kirk and Com- monwealth. If the Kirk would be quit of the Troubles f it, and if ye would have this Work of Reforma- ion going up, this Mountain must be made a Plain ltogether, otherwise the Spirit of God saith, Ye shall ever prosper.

The 2d Thing in this Work, is a Work finished; *He shall bring forth the Head-stone thereof.* When a Head-stone is put on a House, the House is finished; e who are Reverend Fathers in the Kirk, who have een the Work of our first Reformation, ye saw it go- ng up, and brought to such a Perfection, that the Cope-stone was put on, Purity of Doctrine, and Ad- ministration of Sacraments, and Sweetness of Govern- nent whereby the Kirk was Ruled ; but wo's us all, re see with you now the Roof taken off, the Glori- us Work pulled down, and lying desolate. Now, hath pleased God to turn again, and offer a Re-edi- ying of this Work, as he did here to the People of this emple; seeing therefore the Lord hath stirred up our pirits to crave a Re-edifying of Christ's Kirk, let us ever take our Hands from it, till Christ have put he Cope-stone on it. I hear some say, Minister, there more ado yet ere that be done, ye sing the Triumph efore the Victory, ye will not see it go up at leisure. ndeed ye are deceived, we sing not the Triumph be- re the Victory, some of us are afraid that it go not o so suddenly : I must say to you, if it be God's Work, (as it is indeed) all the Powers of the World

ſhall never be able to hinder the putting on of the Cope-ſtone. Ay, but ſay ye, it will be hindered ere ye get the Work forward, ye will find the Dint of the Fire and Sword: Let it be ſo, if God will have it ſo, that will not impede the Work; if our Blood be ſpilt in this Cauſe, the Cope-ſtone ſhall be put on with our Blood; for the Kirk of God hath never proſpered better nor by the Blood of Saints: Fear not Beloved, this Work, whether it be done peaceably, or with Perſecution, the Cope-ſtone ſhall be put on it. Ye know, in the Beginning of the Reformation, there was ſmall Likelyhood that the Work ſhould go up and be finiſhed, becauſe of the great Power that was againſt it, yet the Lord brought it forward againſt all Impediments, and put the Cope-ſtone on it; that ſame God lives yet, and is as able to put the Cope-ſtone on this Work as he was then, if ye believe.

The 3*d* Thing in this Work, is a Work praiſed, *He ſhall bring forth the Head-ſtone thereof with Shouting, crying, Grace, Grace unto it*: All ye that builds and beholds the Work, will love the Work, and will all wiſh it well. He alludes by Appearance, who, when the Foundation of a Common Work is laid, rejoices, and when it is finiſhed rejoices: Ye may ſee this clear in *Ezrah* 3 11. at the laying of the Foundation of this Temple the People ſhouted with a great Shout; if they did that at the laying of the Foundation, much more ſhall they do it at the bringing forth of the Head-ſtone thereof; as is ſaid here, the Words they cry, *Grace Grace*. The Phraſe comprehends under it theſe *Three* Things.

Firſt, A Wiſh of the People of God, whereby they wiſh Proſperity to the Work; ye may ſee it was a common Wiſh, *Jer.* 31. 23. *Thus ſaith the Lord of Hoſts, As yet ye ſhall uſe this Speech in the Land of* Judah *and Cities thereof, when I ſhall bring again their Captivity*

The

The Lord bleſs thee, O Habitation of Juſtice, and Mountain of Holineſs.

Secondly, It comprehends under it a Thankſgiving, the Workers give all Praiſe to the Work, *Ezra* 10. 11. When the Builders laid the Foundation of the Temple, they ſet the Prieſts with their Trumpets, and the *Levites* with their Cymbals, to praiſe the Lord, after the Ordinance of *David*, They Sang by Courſe, Praiſing God, and giving Thanks unto the Lord, becauſe he is Good, and his Mercy endureth for ever.

The *Third* Thing it comprehends under it, is a faithful Acknowledgment that the Work is built and finiſhed by no Power and Strength of Men, but by the Grace of God; look the Verſe preceeding the Text, and ye will find it thus, *Not by Might or by Power, but by my Spirit ſaith the Lord of Hoſts:* Ye may eaſily apply this. Our Work that God is bringing up, and will finiſh, ſhould be a praiſed Work, our Wiſhes ſhould be to it: *The Lord bleſs thee, O Habitation of Juſtice, and Mountain of Holineſs*: Our Song of Thanksgiving ſhould be in our Mouths, *God is good, and his Mercy endureth for ever.* Albeit it go up, let us not aſcribe any Thing to our ſelves, but let us aſcribe all to the Grace of God; and this will ſtop all the Mouths of Diſdainers, who ſay, Who are ye, who think to finiſh ſuch a Work? We Anſwer, It will be finiſhed not by Might, or by Strength of Man, but by the Spirit of the Lord of Hoſts.

There are Three Sorts looking to this Work, and to the going up of it; 1. Evil-Willers. 2. Well-Wiſhers. 3. Neutrals. 1. The Evil-Willers are *Edom*, and he was *Jacob*'s Brother, yet in *Pſal* 137. he cries, *Raze, raze* this Work to the Foundation. There is a Number that is crying, Raze, raze this Work to the Foundation. 2. There is a ſecond Sort that are Well-wiſhers, crying, Grace, Grace be unto it: In

thoſe former Years, the Shout of Raze, Raze, hath been louder than Grace, Grace; but now, God be praiſed, the Shout of Grace, Grace, is louder than Raze, Raze. 3. There is a third Sort gazing upon this Work, that dare not cry Raze, Raze, becauſe they are born down with Grace, Grace; they dare not cry Grace, Grace, for fear of Authority. What ſhall I ſay to theſe Neutrals, they are ſo uncapable of Admonition, that it will be a ſpending of Time, to crave their Concurrence to the Work; to whom ſhall I ſpeak then, my Text is an Apoſtrophe, if I may uſe one, that which I ſhall uſe firſt, is God's own Words from *Iſaiah*, Iſaiah 1. 3. *Hear O Heavens, Hearken O Earth, for the Lord hath ſpoken, I have nouriſhed and brought up Children, and they have rebelled againſt me.*

I will next turn me to Strangers and Foreigners: All ye of Reformed Kirks, (What! have I ſaid Strangers? thir Men who are brought up in the Kirk, are Strangers from the Womb, *Pſal.* 58. 3. But) ye are joined with us in a Corporation; come therefore with your Fellow-feeling, let us hear your Shouts and Cries of Grace, Grace be unto the Kirk of *Scotland*, and let your Wiſhes condemn thir ungrateful Neutrals, who profeſſes themſelves Children of this Kirk, and yet will not rejoice with us for the Well of our Mother.

Now ye have heard this Text in all thir ſix Steps. 1. A Mountain ſeen. 2. A Mountain reproved and diſdained. 3. A Mountain to be removed. 4. A growing Work. 5. To be finiſhed. 6. With great Applauſe of all Well-willers wiſhing Grace unto the Work. And ſeeing I have ado with this great Mountain, both with Mountains that impedes this Work, and all Ranks of Perſons, Promovers of the Work, I will direct my Speech to theſe with the Apoſtrophe in the Text.

And

And First, To the Mountains lying in the Way of his Reformation, I rank them in two Sorts, to wit, *Prelates*, and *Upholders of Prelates:* O *Prelates*, if I had Hope to come Speed with you, I would exhort you in the Name of *Christ*, to lay down your Worldly Dignity, and help us to exalt the *Kirk of Christ*; but I fear ye have hardened your selves so against the Truth, that nothing will prevail with you, except ye keep your Worldly Monarchy, yet ye shall be forced to take up my Apostrophe, *O Mountains of* Gilboa, *on whom the Anointed of the Lord is fallen, neither come Dew nor Rain upon you.* Ye are these Mountains upon whom Christ and his Anointed has been slain, the Dew nor Rain of God's Grace are not on you; ye may well receive Fatness from beneath, to make you great in this World, but from above ye are not bedewed with the Grace of God, without which, whatever your Bodies be, ye have lean Souls. Under this Course I leave you, and turns to you, O great Mountains, great Men who are putting your Shoulders to hold up this Mountain of *Prelacy*, I beseech you, if ye have any Love to Christ, to take your Shoulders and help from this pestiferous Mountain the Wrack of Christ's Kirk: And if Exhortance will not prevail with you, I charge you in the Name of the Great God, and his Son Jesus Christ, to whom one Day ye must give your Account, that ye in nowise underprop this Mountain, the which if ye obey, I am sure the Lord will bless you, and your Posterity; but if ye will not, though ye were never so high a Mountain in this Kingdom, ye shall become a Plain. I hear one saying, Minister, I am not afraid for all thou says, my Mountain is strong enough, and so said *David*, *Psal.* 30. 6, 7. *I said I shall never be moved, for thou hast made my Mountain strong, thou hides thy Face, and I was troubled.* I will tell you, Let your Mountain be never so strong, if God hide his Face

once,

once, he will make the talleſt Mountain of you tremble; and if that move you not, he will at laſt lay you waſte. I come to you whoſe Hearts God hath touched to promove this Work in general; Chriſt is ſaying to you that Word in *Cant.* 4. Ver. 8 *Come with me from* Lebanon, *my Spouſe, come with me from* Lebanon, *look from the Top of* Amana, *from the Top of* Shenir *and* Hermon, *from the Lions Dens, and Mountains of Leopards. Thou haſt raviſhed my Heart, my Siſter, my Spouſe, thou haſt ravſhed my Heart with one of thy Eyes.* Chriſt ſays this to you, Come from the Dens of Lions, and Mountains of Leopards; Lions are cruel, and Leopards are crafty and cruel; for it is reported of them, that they ſet themſelves in the thick Branches, and ſpies the Paſſengers coming by, and leaps between their Shoulders, and kills them: Ye have been overlong among the Lions Dens, and the Mountains of Leopards, and now ye are coming away; this ſame Look hath raviſhed the Heart of Chriſt, ye have wounded him with this Look ye have given to the Cauſe, continue your Help until the Spouſe of Chriſt be forced from the Lions Dens, and Mountains of Leopards.

In Particular I ſpeak to all Ranks of Perſons: O Noblemen, who are the high Mountains of this Kingdom, bow your Tops and look on the Kirk of Chriſt, lying in the Valleys, ſighing, groaning, ſwounding, and looking towards you with pitiful Looks, if the Sun of Righteouſneſs have ſhined on you, let her have a Shadow, as ye would have God to be a Shadow to you in the Day of your Diſtreſs.

Barons and Gentlemen, who are as the pleaſant Hills coming from the Mountains, (I ſpeak to you for the Relation that is betwixt you and the Mountains, for by your Deſcent ye are hewen out of the Mountains) my Heart is glad to ſee you lift your Tops, as the Palms of your Hands reached to the Mountains,

that

it they and ye may be as a Shelter for the Kirk of hrist, I pray you ſeparate not your Hands from theirs, l our Work be brought forth with Shouting.

Burrows, who are as the Valleys whom God hath ſſed with the Fatneſs of the Earth, and the Mer-andiſe of the Sea, the Mountains and Hills are look-g to you, and ye to them, join your ſelves in an un-parable Union, and compaſs the Vineyard of Chriſt, to her a Wall of Defence, leſt the wild Beaſts of the ood waſte it, and the wild Beaſts of the Forreſt vour it, *Pſal* 80. 13.

Miniſters and my Faithful Brethren in Chriſt, whoſe et are beautiful upon the Mountains, ſay unto *Zion*, *hold thy God cometh:* I tell you, within thir two ears an honeſt Man's Feet were not beautiful upon e Cauſey of *Edinburgh*; we might have gone home our Houſes again, and ſhaken the Duſt off our Feet r a Conviction againſt this unthankful Generation, t now (God be praiſed) they are beautiful, and we e comely in their Eyes, not for any Thing in us, or we lay all down at the Feet of Chriſt) but becauſe e are gone up upon Mount *Zion*, and as the Lord's eſſengers, have cried, *Behold thy God cometh*; I pray ou, if ye have any Love to the Kirk of Chriſt, with-raw both your Tongues and Pens from this Mountain, nd apply them againſt it, apply your Wits, Engines, pirits, and all your Strength to beat down this Moun-in, yea tread upon it, and uſe the ſharp threſhing ſtruments which God hath put into your Hands, nd threſh upon that Mountain till it be beaten ſmall the Chaff.

Shall I paſs you who are Commons? Truly my De-ght hath not been ſo great upon this Mountain, as make me overlook you: My good People, beloved Chriſt, have ye nothing to contribute for this Work? ave ye not ſo much Power as the Mountains and

Hills

Hills have? or, Have ye not such Substance as the Valleys? Yet something ye have, give it, and it will be acceptable, something against the Mountain, and something for the Work; if ye have no more against the Mountain, let me have your Tears, Prayers, and strong Cries; I'm sure there is a great Value in them, as in the Rams Horns that blew down *Jericho*; send up your Prayers, and cry with the Psalmist in the 144 *Psal.* V. 5. *Bow thy Heavens, O Lord, and come down, touch the Mountains, and they shall smoke, cast forth Lightening, and scatter them, shoot out thine Arrows, and destroy them, send thine Hand from above, and deliver me out of the great Waters, from the Hand of strange Children, whose Mouth speaketh Vanity, their Right Hand is a Right Hand of Falshood.* As ye have your Tears and Prayers against this Mountain, lend me also what ye have for the going up of this Work; if ye have no more, let us have your Shouts and hearty Crying, *Grace, Grace be unto it.* Time will not suffer me to speak any more, yet Time shall never bereave you nor me neither of this: Let us all resolve, so long as our Life is in, even to the last Gasp, as God will help us, that this shall be our last Cry, *Grace, Grace be unto this Work of Reformation in the Kirk of* Scotland. To this Grace I recommend you, and closes with that Wish of the Apostles in the New Testament, *The Grace of God be with you all.* Amen.

F I N I S.